



The pews that Curtis built

Curtis and Jewel Riley of Duck Hill take a rest while working in Honduras. The couple celebrated their golden wedding anniversary this year. She is seated on a pine pew Curtis Riley built. It and the other pews shown (plus many more) were built

with the help of Nolan Houston, director of missions, Carroll Montgomery, and Winston Carter and others of a volunteer mission team in Honduras last spring. See story about the Rileys on p. 7. (Photo by Stanley Stamps)

The Baptist Record

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‘I sing with my hands,’ Gore tells Latins

By Wally Poor

MONTEVIDEO — “I sing with my hands,” Mississippi sculptor Sam Gore told an Uruguayan Baptist audience before creating a bust of Christ. Gore, head of the art department at Mississippi College, was explaining there are many ways to praise God.

The Mississippi artist was on his first overseas trip to sculpt the head of Christ wreathed with the crown of thorns. He had done the presentation more than 300 times in churches in the States.

Audiences sit enthralled as they watch Gore’s talented fingers create the image of Christ before their eyes. Even small children sit quietly during the presentation in the La Paz Baptist Church, one of several visited by Gore during the 11-day stay in Uruguay.

The Mississippian was invited to Uruguay by James Bartley, director of the Uruguay Baptist Seminary in Montevideo. Brantley had gotten to know Gore while they were both teaching at Mississippi College. Bartley had spent a furlough as guest professor there.

Gore did his presentation at the an-

nual spring retreat of the seminary, as well as appearing at various churches, traveling in one in Rivera, situated 300 miles north of Montevideo on the Brazilian border.

Although the creation of the figure requires no talking on Gore’s part, he was able to address his audience without need of an interpreter. He had studied Spanish as his doctoral language.

Gore was able to relate to Uruguayan artists during his visit. A young painter from the city of Florida was in the audience at the La Paz presentation. On his trip to Maldonado, Gore visited with one of the country’s noted architects, and he also visited a workshop where castings are done for statues.

The idea for doing sculpting before an audience came to Gore when it came his turn to have a chapel program at Mississippi College. News of the chapel service led to invitations to visit churches. At Christmas-time Gore does a sculpture of a mother and child.

Wally Poor, a journalist and pastor, is a missionary in Ur-



Sam Gore, art professor at Mississippi College, captures the attention of children in Uruguay during a mission trip as he molds

Editorials . . . by Don McGregor

The two conventions

As the Mississippi Baptist Convention approaches, one cannot help but notice that there has been an upheaval of unrest in areas of Southern Baptist Convention life.

Readers will remember that the SBC Executive Committee decided in September that it will consider what it might do about any ecumenical activity on the part of its staff members when it meets in February. This was engendered by the visit of SBC Executive Committee President Harold Bennett with the pope during the pope's United States tour. The Executive Committee meeting followed shortly the meeting of the SBC Christian Life Commission during which the executive secretary of that body, Larry Baker, was saved from firing by a tie vote of 15 to 15. Shortly after the Executive Committee meeting the SBC Public Affairs Committee voted to ask the convention to sever its 50-year ties with what has now become known as the Baptist Joint Committee on Public Affairs. This Public Affairs effort first got underway in 1936 as a joint effort between Northern (American) Baptists and Southern Baptists, with the Southern Baptist presence at that time called the Public Relations Committee. There is now a nine-convention Baptist presence in Washington that is active in defending the principle of separation of church and state and the religious liberty that results from

such a separation. And last week the meeting of the Southeastern Seminary board of trustees was turned into a skirmish as is to be seen by reading this issue of the Baptist Record.

All of these issues were a part of the Southern Baptist Convention scene. Readers need to be reminded that the Southern Baptist Convention and the Mississippi Baptist Convention are completely separate. There is no organizational connection between the two. The activities and anxieties that are experienced on the Southern Baptist Convention front have no bearing on the Mississippi Baptist Convention.

We have a confusing situation which might make one less informed feel that there is a connection, but it is not so. We call ourselves Southern Baptists, and we are. That is because the Southern Baptist Convention is a nationwide entity, and it is easier to call all of us Southern Baptists than to call some Mississippi Baptists, some Louisiana Baptists, some Arkansas Baptists, and so on. We are Mississippi Baptists, but the Southern Baptist designation just seems to be an easier handle to apply, for the most part.

Nevertheless, the two conventions are completely separate and independent of each other. The common thread that holds us together is our missions effort, centered around the Cooperative Program; but this pro-

gram reaches also into the churches. And we all understand that there is no structural connection between a local church and its state convention. The church cooperates as it sees fit. There are churches that do not contribute anything to the Cooperative Program but call themselves Southern Baptist nevertheless. They like our doctrinal positions, but those positions are not a great deal unlike other Baptist bodies in the state and nation.

So the Cooperative Program is our common bond. It does not, however, bind us together structurally. Mississippi Baptists receive the cooperative gifts that come from Mississippi Baptists churches and decide what to do with them. That decision includes how much to send to Southern Baptist causes.

Many of the same people who made the decision on the state level join Baptists from all over the nation to decide what to do with the money that has been received from all of the states. But the Southern Baptist Convention is a separate body. It is responsible to Baptists who come from Mississippi but not to the Mississippi Baptist Convention.

Because some Baptists from Mississippi are involved in deciding what happens to Cooperative Program funds on the national scene, Mississippi Baptists are interested in all of those actions that were mentioned earlier.

(Continued on page 8)

"THESE EDITORS WILL DO ANYTHING TO SEE THAT THE STATE BAPTIST PAPER GETS OUT ON TIME!"

JOE MCKEEVER



Dan Hall leaves us

There is a feeling of sadness when anyone leaves the Baptist Building, and this is particularly true when I am one of those who were here when I arrived 13 years ago. It is especially so at this time, however, because one of those who were here when I came has departed by death.

Dan Hall had been the director of the Church Music Department for 10

years when I came in September of 1974. He was only 59 when he died Saturday.

He accepted me graciously, as he did everyone. And we had many common concepts about Baptist work and life and shared these concepts in long conversations at a table in the Baptist Building snack room.

It could be counted on that whatever Dan was involved in would be done right. And he was particularly a friend of the music program in the small church. He was instrumental in the production of a book for small church musicians called *Church Music, RFD and Music Reading Made Easy, Books I and II*, the latter series written by the Baptist Record's Irene Martin. All of these books were produced by the Mississippi Baptist Church Music Department, and they have been very popular.

Dan was a master at organizing and selecting the music for worship services.

He was a dreamer, a man of vision. His concepts stayed about five or 10 years out ahead of those of the rest of us. He had a powerful influence on church music throughout the Southern Baptist Convention.

We are going to miss his dreams and his accomplishments, but we must not complain. The Master was ready for him to leave us and move on to greater things.

I am going to miss him particularly, for he seemed to have a special feeling about what I try to do. Maybe he was that way with everyone. Or maybe there were a special few in whom he had a special interest. If that were the case, then I am grateful.

I guess I thought that everyone who

(Continued on page 8)

Guest opinion . . .

Taking a closer look at Halloween

Compiled by Charles Welch

The name, "Halloween," comes from All Hallows Eve, the evening before All Hallows. Therefore, it has something to do with All Saints and the Christian Church. But what?

It started with a practice of the ancient Druids, who lived hundreds of years before Christ was born. This celebration honored one of their deities, Samhain, lord of the dead. Samhain called together all the wicked souls who had died within the past 12 months and had been condemned to inhabit the bodies of animals. The Druids believed that on a particular night the souls of the dead returned to their former homes to be entertained by the living. If acceptable food and shelter were not provided, these evil spirits would cast spells and cause havoc and terror. They demanded to be placated. Here is the beginning of "trick - or - treat": evil spirits demanding a "treat." If they didn't get it, you got a "trick."

These beliefs and practices were practiced the world over. In Cam-

bodia, for instance, people used to chant, "Oh, all you our ancestors who are departed, deign to come and eat what we have prepared for you; and bless your posterity to make it happy." In Mexico jars of food and drink were set on a table in a central room; the family went out with torches to greet the evil spirits and bid them in. Then they would kneel around the table and pray to these spirits to accept their offerings.

Why October 31? In AD 834 the church wanted to accommodate the recently conquered German Saxons and the Norsemen of Scandinavia, so they moved the major celebration of All Saints Day to coincide with those ancient Druids and pagan practices (which honored the god of the dead and the wicked spirits of the dead). This is the wedding of All Saints Day to Halloween.

Does God speak to this day? Let's look at Deuteronomy 18:9-12: "When thou art come into the land which the Lord thy God giveth thee, thou shalt

not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." The early Israelites were warned. Are we ignoring the warning?

Matthew 15:2, 3 warns us about breaking God's commands by keeping the traditions of men.

1 Timothy 6:11 commands us to flee those things that are sin and follow after righteousness, godliness, faith, love, patience, meekness.

Is Halloween harmless? Do you think the answer the world would give to this question is the same as God's answer?

Now that we've taken a closer look,

what will we do with Halloween? A stance against Halloween could create some problems, even in your own household. In most communities Halloween is a big deal. Everybody dresses up and goes "trick or treating." What's a Christian parent to do?

It could be very hard for a parent to pull a child out of something they eagerly anticipate. Some parents would handle this by simply saying, "There will be no more of this Halloween business in our home."

Here are some alternatives to consider also. Try to teach your children why you believe as you do. Read God's Word to them and explain what God teaches. You'll have no trouble finding Scripture. Look up "occult" or "witchcraft" or "fortune telling" or "medium" in a concordance, and you'll be amazed at how much the Word has to say.

Then substitute God honoring fun for fun that perhaps does not please

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From the president

Dear Mississippi Baptists:

In just a few days, we will be convening at the First Baptist Church in Jackson for our annual Mississippi Baptist Convention. Certainly, this will be a time for us to gather and conduct business matters of the convention.

It will also be a time of great fellowship as we enjoy just spending time together. We greatly desire that this will be a time of worship, unique praise, and personal challenge.

Please take these last days and covenant with me to spend much time in prayer that God will use each session in such a manner that the Lord Jesus might be honored.

I personally invite you to come and share in these special days. Make certain that your church elects the full number of messengers and encourages participation by all.

Your Order of Business Committee chose many months ago the theme, "United In Spirit — Intent On Purpose". I know I speak for each speaker as I request that you pray for us as we attempt to magnify this theme through each message.

Finally, let me request that you come expecting our God to richly bless these annual sessions.

Expectantly,
Frank Gunn
President,
Mississippi Baptist Convention

Dan Hall dies in sleep, served MBCB 23 years

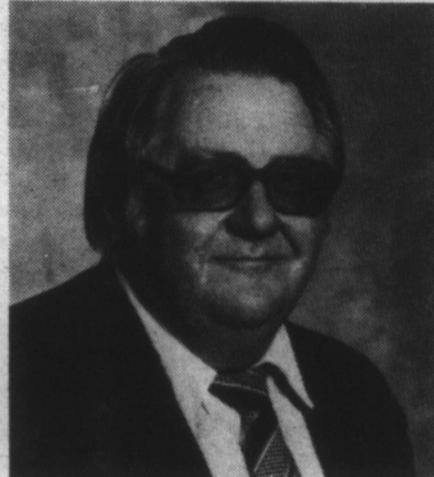
Dan C. Hall, 59, director of the Church Music Department of the Mississippi Baptist Convention Board for 23 years, died in his sleep early Oct. 17 at his homeplace, Lake-A-Way near Wiggins.

He was found in his bed that morning by a neighbor.

Funeral services were held Oct. 18 at First Church, Wiggins, with Earl Kelly, executive director-treasurer of the Mississippi Baptist Convention Board, in charge. Assisting Kelly was Ernest Sadler, pastor of the church.

Clint and Jarvis Rose Nichols, music evangelists from Picayune, presented special music, and Danny Jones led the congregational singing. Dot Pray was at the organ and presented a selection of music before the service began. Jones and Pray are music specialists with the Church Music Department.

A memorial service was held Oct. 19 at First Church, Clinton, where Hall was a member. The pastor, Bill Baker, was in charge of that service. The Mississippi Singing Churchmen, which was organized by Hall in 1965, ▶



Dan Hall

sang, as did Hall's five children, and Jackson music evangelist Myrna Loy Hedgepeth.

Burial was at Wiggins.

Hall is survived by his wife Mera, and children, Randall C., Daniel C., Mera H., Verby M., and Rowland C., and by a sister, Mrs. Gloria Edmonson of Deland, Fla.

Hall is a graduate of Perkinston

(Continued on page 10)

Convention Board promotes Grissett, elects McCracken

The Mississippi Baptist Convention Board's Executive Committee elected one staff member and promoted another in a telephone poll last week.

After approval by the board's personnel and policy committee, the Executive Committee approved the promotion of Ray Grissett, 56, to direct the Cooperative Missions Department, replacing John McBride who is going to direct missions in Shelby County, Tenn. Grissett has been associational administration consultant since 1984. He begins his

Porn conference will feature Baker, Sears, Kirk, Showers

A conference on pornography will be sponsored in Jackson Nov. 3 and 4 by the Christian Action Commission of the Mississippi Baptist Convention and the Christian Life Commission of the Southern Baptist Convention.

The conference will be called Confronting Pornography and will begin at 7 p.m. Nov. 3 in the chapel of First Church, Jackson. It will continue at 8:30 a.m. Nov. 4 in the sky room of the Baptist Building in Jackson and conclude at noon.

Paul Jones, executive director-treasurer of the Christian Action Commission, said that the conference is designed for pastors, church staff members, and lay persons who "wish to understand the problems arising

from pornography and who wish to be a part of a solution to the problem in Mississippi." Jones added that the conference "will focus on child pornography and what is traditionally referred to as 'hard-core' pornography."

Larry Baker, executive secretary of the Christian Life Commission, will be a program participant as well as co-sponsor.

Alan Sears, the Southern Baptist attorney who was the executive director of the U.S. attorney general's commission of pornography, will speak concerning the commission report. He now serves as attorney for the national anti-pornography organization called Citizens for Decency through

Law.

Jerry Kirk will discuss possible responses to pornography by the religious community. Kirk is a Presbyterian minister who serves as executive director of Religious Alliance Against Pornography. The alliance membership includes SBC president Adrian Rogers and Baker.

Robert Showers will discuss the response of the federal government to pornography. He is the executive director of the national task force on obscenity of the U.S. Department of Justice.

Additional information may be obtained from the Christian Action Commission, Box 530, Jackson, MS 39205; phone (601) 968-3800.

The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Published Since 1877

Seminary trustees alter way of hiring teachers

By Marv Knox

WAKE FOREST, N.C. (BP) — Southeastern Seminary trustees have altered the way the school chooses its teachers, ensuring the addition of biblical inerrantists to the faculty.

"Future faculty appointments will embrace biblical inerrancy," said W. Randall Lolley, president of the Southern Baptist Convention-related school here.

The new faculty selection process places more responsibility with Lolley, who is accountable directly to the conservative-dominated trustee board. It also dictates that temporary faculty appointments, which had been

the prerogative of the president and the dean of the faculty, must be approved by the trustee instruction committee.

The trustees met Oct. 12-14. In other actions, they also:

— Met behind closed doors with Lolley for more than an hour.

— Postponed their response to the SBC Peace Committee's report until March.

— Elected conservatives to all four trustee offices and adopted an alternate slate of committee appointments, proposed by an ad hoc group of conservatives.

The change in the faculty appointment process was suggested by William D. Delahoyde, an assistant U.S. attorney from Raleigh, N.C.

The changes make procedures conform to seminary bylaws, Delahoyde said.

The bylaw provisions "clearly direct that the president proposes changes in the instructional staff and that the (trustee) committee on instruction considers the president's proposals and makes recommendations to the board," he noted.

Under the new procedures, the (Continued on page 4)



Ray Grissett



Weaver McCracken

new assignment Nov. 1.

Weaver McCracken, 38, Baptist Student Union director at Mississippi College since 1984, was elected associate director of the Department of Student Work. He begins work with the board Jan. 1. He replaces Lloyd Lunceford who is going to Taiwan as a missionary.

Grissett, a native of Mobile, was reared in Hattiesburg. He attended Clarke College, is a graduate of Mississippi College, and earned the master of divinity degree from New Orleans Seminary.

Grissett joined the convention board staff in 1975 as consultant in the Cooperative Missions Department. His responsibilities included working with foster missions, church exten-

sion, Christian social ministries, new work, chaplaincy, and administration.

He has been pastor of First Church, Philadelphia, 1971-75; First Church, Wiggins, 1968-71; Gidey Church, Panama City, 1961-68; Beaumont Church, 1958-61; and Richburg Church, 1952-58. He was vice president of the trustees of Clarke College, 1973-75, and was a convention board member from Perry County, 1958-61.

Grissett is married to the former Thelma Saucier of Hattiesburg. They have two daughters in college, Michal and Jayne.

McCracken is a graduate of the University of Tennessee and earned a master of science degree in forest biology there. He earned the master

of divinity degree from New Orleans Seminary.

McCracken came to MC from Northeast Louisiana University in Monroe, where he was associate to the director, 1981-84. Earlier he was chaplain at a senior citizen center in Louisiana, led children's worship at Metairie Church; and was a camp-ground preacher the summer of 1979 and a youth director at Crescent City Church, New Orleans, the summer of 1978. In college he directed Christian education and youth ministry at Lake Forest Presbyterian Church in Knoxville.

He and his wife, the former Sylvia Domm of Knoxville, have one daughter, Caroline Ruth, born in 1983.

Inerrantists to be hired

Seminary trustees alter teacher hiring methods

(Continued from page 3) president will take the lead role in selecting nominees for faculty vacancies. That responsibility had been delegated to the dean and to faculty members in the area where the vacancy existed, following Lolley's "participatory management" administrative style.

The new procedure makes the president who is directly accountable to trustees responsible for nominations for faculty vacancies.

Lolley pledged to administer the new selection process according to trustees' wishes. But he also promised to maintain faculty involvement in the process: "This procedure certainly invests the president with more power than ever before. This president intends to share that power because of his commitment to participatory management."

The end result of the new selection process — approved 15-10 — will be the selection of biblical inerrantists to the Southeastern faculty, he said.

The SBC Peace Committee — which offered its report this summer after two years of studying sources of and solutions to strife within the convention — recommended trustees of SBC seminaries build their faculties from teachers who "clearly reflect such dominant convictions and beliefs held by Southern Baptists at large." Most

notably, those convictions include belief in the inerrancy — or literal truthfulness — of Scripture.

Given that framework, Lolley said he is committed to "find the best people in the world. I am not committing myself to lessening the quality by broadening the spectrum."

"This meeting has shown the immediate intention of these trustees is that they don't want to eliminate present faculty," Lolley said.

New trustee Chairman Robert D. Crowley said the idea that the seminary will not change at all is ludicrous, but he added trustees do not want to terminate teachers or shackle their freedom. "I have heard of no trustee who has said anything about firing anybody," said the pastor from Rockville, Md.

"I don't know who started these rumors about academic freedom. This is fantasyland. We're not going to fire anybody."

The exact nature of the trustee's relationship to the president and the impact of that relationship on education at Southeastern remains somewhat mysterious, due to the closed-door session the trustees held with Lolley.

James R. DeLoach, new vice chairman of the trustees and an associate pastor from Houston, moved that the

board enter executive session "for the purpose of clarifying how our roles are to interface and to consider how we can improve this relationship."

After trustees voted 14-10 to close the meeting, a group of about 30 students initially refused to leave. But they complied when Lolley, who had spoken against closing the meeting, asked them to leave. During about half of the meeting, they stood outside and sang hymns.

When observers re-entered the room, Lolley told them: "The nature of the executive session is that it really is confidential. Please do not ask any of us. We've pledged to keep it confidential."

The move to postpone the response to the Peace Committee until the board's March meeting followed a 45-minute meeting with Peace Committee Chairman Charles G. Fuller, a pastor from Roanoke, Va. Questioned about the application of the committee's report to the seminary, he said, "By no means are we trying to dictate to trustees who they should employ."

Trustee Christine Gregory, a layperson from Danville, Va., and a member of the Peace Committee, supported Fuller's presentation: "Some are interpreting the report as a statement to which all must adhere, but the Peace Committee never, never intended it as a creedal statement, or

if they did, there was a hidden agenda which the full committee did not understand."

Faced with the question of how they should apply the peace plan to Southeastern, trustees eventually voted 20-7 to accept the Peace Committee's report and refer it to the trustee executive committee for study and recommendations.

Lolley said the seminary community would be more at ease if trustees had handled the matter during the fall meeting: "Ambiguities traumatize a campus. This is disturbing when you work for a sense of community, which we try to do here."

Leadership of the trustees now comes from conservative members. Crowley described himself as a conservative and an inerrantist. He was nominated by DeLoach. DeLoach was nominated as vice chairman by Arlie McDaniel, a pastor from Moscow, Idaho. McDaniel was elected treasurer.

Crowley defeated incumbent Chairman Jesse P. Chapman, a surgeon from Asheville, N.C., who has avoided affiliation with any SBC political group, 15-13. DeLoach won a second term as vice chairman over W. Jerry Holcomb, a pastor from Virginia Beach, Va., 17-11. McDaniel was elected treasurer by acclamation, as was Ralph E. Holt Jr., a pastor from

Wilmington, N.C., who was re-elected to a second term as secretary.

The alternate slate of committee assignments was presented by Cecil D. Rhodes Jr., a retired physician from Wilson, N.C. He later explained: "Our feeling was that the committees — for example, the committee on instruction — was very heavy on those members that have moderate viewpoints . . . Since all new faculty members will be chosen with greater input from the committee on instruction, we felt it was important to have a balanced committee . . . We are committed to hiring professors who believe in the inerrancy of the Bible."

Rhodes deferred to Crowley on the specific nature of the instruction committee's balance. Crowley told reporters the instruction committee that was initially nominated had four moderates and one conservative. Asked if the new instruction committee has four conservatives and one moderate, Crowley said, "It could break that way . . . This is a very, very subjective thing."

Mary Knox is BP feature editor. Contributing to this story were R.G. Puckett, editor, and Larry E. High, associate editor, of the Biblical Recorder, newsjournal of the North Carolina Baptist Convention.

"... two sides be brought together."

HMB trustee pleads for peace, collapses, dies

By Sherri Brown

ATLANTA (BP) — Trustee Beth McGhee collapsed and died during the Oct. 7 meeting of the Southern Baptist Home Mission Board.

Mrs. McGhee, 61, of Tucson, Ariz., had just made a plea for peace in the denomination when she collapsed in her seat.

When it became apparent Mrs. McGhee had been stricken, three physicians, all board members, went to her aid. Trustee chairman Clark Hutchinson of Marietta, Ga., and HMB President Larry Lewis led in prayer while medical attention was given and an ambulance was summoned. Trustees and guests were asked to leave the ballroom of the Colony Square Hotel while efforts to aid the stricken woman were underway.

Earle Moore, a physician and trustee from Chase City, Va., said Mrs. McGhee died of a heart attack within moments of her collapse.

Just prior to collapsing, Mrs. McGhee, a member of 22nd Street Church, Tucson, Ariz., made a plea for denominational peace during discussion on the HMB's response to a motion made at the 1987 annual meeting of the Southern Baptist Convention in St. Louis.

The convention motion requested that HMB trustees go on record as to "the reasons why they have voted to deny Church Pastoral Aid to ordained women in light of the fact that this action violates the autonomy of the

local church with regard to the right of that church to call whom it chooses as a pastor."

In October, 1986, trustees voted that "no financial support be given in the future for a woman serving as pastor of a local church." At the same time, trustees voted not to require ordination for either men or women for appointment as home missionaries.

Trustees were discussing a proposed response, which included a quote from a 1984 convention resolution which encouraged "the service of women in all aspects of church life and work other than pastoral functions and leadership roles entailing ordination," as Mrs. McGhee spoke.

The HMB administrative committee proposed response included a paragraph which said: "Also we feel this action of our Board is commensurate with the faith and practice of the majority of Baptist churches affiliated with our Southern Baptist Convention."

During discussion of the response, Mrs. McGhee told trustees: "The thing I desire most is that peace be in our convention, that two sides be brought together. We're hurting if we don't. We're not reaching as many lost people if we don't come together."

The HMB administrative committee-proposed response included a concluding paragraph. "That last paragraph (of the response) is a divisive statement. I think it would be

offensive to those of our constituency who do not interpret the Scriptures as the majority of the messengers and the Home Mission Board interprets the Scriptures. In the interest of peace and bringing our people together in oneness, may we delete that last paragraph."

Following her plea for peace, Mrs. McGhee returned to her seat as another board member spoke against the request. She slumped in her chair moments later.

After Mrs. McGhee was taken to a nearby hospital, the meeting was continued. As the first item of business, Ann Frazier, a trustee from Roanoke Rapids, N.C., asked that the motion which was under discussion be postponed until the March board meeting. The request was adopted by common consent.

Subdued trustees moved quickly through the remainder of the agenda, and in closing remarks, HMB President Lewis broke the news of Mrs. McGhee's death.

"There's a day when all of us have an inevitable appointment with the Lord," Lewis said.

"When that time comes for me, I hope that it might be my joy to be speaking for a good cause. I think that all of us want to reflect on the fact that this dear lady (Mrs. McGhee) was calling our convention to peace and her last word to us was a longing plea that we might be together again."

Mrs. McGhee had been a member of the HMB since 1982. She was a past first vice president of the Arizona Southern Baptist Convention and past president of the Arizona Woman's Missionary Union.

In business conducted by the board, five staff members, four missionaries, 12 church planter apprentices, and 11 missionary associates were elected.

In staff matters, M. Rodney Webb, assistant director of the ethnic church growth department was promoted to director of that department, and Gary Leazer, assistant director of interfaith witness was named director of that department. Webb is a former staffer with the Mississippi Baptist Convention Board.

W. Daniel Lindsey, Los Angeles County evangelism missionary, was named associate director of the associational evangelism department; Robert Campbell, associate director of specialized evangelism department was named associate director of the associational evangelism department, and James R. Newton, director of communications for Lausanne Committee for World Evangelization and former editor of news and information for the HMB, was elected director of the newly formed news and information department.

During board committee meetings, Rebecca Lewis, an ordained chaplain from Houston, was considered and ap-

proved as a missionary by the personnel committee. She will be voted on by the HMB executive committee during its December meeting.

Jim Newton returns to HMB

ATLANTA (BP) — James R. Newton, director of communications for Lausanne Committee for World Evangelization, will return to the Southern Baptist Home Mission Board as news director Nov. 1.

Newton, who was HMB news director from 1980 to June 1987, will become director of the newly formed news and information department. He also will be chief of the Atlanta bureau of Baptist Press.

In addition to electing Newton as news director, trustees of the HMB during their October meeting, also created the new department, elevating the news office in the HMB structure.

While at the HMB, Newton will continue to work with the Lausanne Committee as communications consultant, helping prepare for an international conference in Singapore in 1989.

Newton and his wife, the former Patricia Tullos of Clinton, Miss., will move to Atlanta later this year. They have two daughters, Kayla, a student at Mississippi College in Clinton, and Jana, of Jackson, Miss.

The Mississippi Mission

Mississippians pledge \$27,875,830 to endowment

By John Reed

Mississippi Baptists have reached more than 70 percent of their goal of \$40 million in the Mississippi Mission Endowment Campaign, a project to increase endowments for Mississippi College, Blue Mountain College, William Carey College, and the Baptist Children's Village.

"We can be proud of our churches!" said Harry Vickery of Greenville at the October business meeting of Alta Woods Church, Jackson. Vickery, campaign general chairman, reported \$27,875,830.95 has been pledged to date.

"Of the total figure, \$5,002,570.59 has come from the churches," he reported. Tomnolen Church, where J. B. Rowe is pastor, pushed the total over the \$5 million mark with a pledge of \$3,600.

Alta Woods church, Frank Thomas,

pastor, is considering a substantial pledge over a five-year period. They vote on the proposal on Sunday. "The potential is here for significant contributions to the campaign. We've barely scratched the surface," said Thomas.

"When a donor or church considers the variety of ways of giving available, literally the sky's the limit," Vickery explained. "The endowment campaign accepts real estate, stocks, bonds, insurance, and bequests." Last week an elderly lady in North Mississippi pledged an estimated \$50,000 to the campaign to create and fund a scholarship program for students. She requested her attorney add a paragraph to her will which would transfer a portion of her estate, at her death, to the Foundation. A letter alerted the Foundation of her in-

tent. "It is extremely satisfying to give in this way," she said.

Recently several churches have met their goals through zero coupon bonds. The bonds, which mature in from 5-20 years, can be purchased at substantial savings by the church and bond ownership assigned to the Mississippi Baptist Foundation. Temple Church, Hattiesburg, voted to give \$220,000 in bonds to the campaign. Harry Lucenay, pastor, enthusiastically called the campaign office the day after the successful church vote to announce the news. Lucenay serves on the campaign committee for the state and is working with several of the neighboring churches of Hattiesburg as they consider their response. First Church, Senatobia, John Flowers, pastor, reported \$62,500 pledged in bonds.

First Church, Clinton, where Bill

Baker is pastor, combined budget allocations with deferred gifts of like insurance. The church last week received an anonymous pledge of \$75,000 in insurance increasing their total church pledge of \$275,000.

Vickery said funds from the campaign will be used for scholarships, to enforce capital needs of the schools, and to improve salaries of the instructors.

"We are making a strong statement for quality Christian higher education and child care," said Vickery.

The endowment campaign will make a significant difference in Christian education and child care in Mississippi. Endowments are too low at these institutions."

While the campaign solicitation phase is in progress until the end of the year, the convention leadership hopes to hear from the remaining

churches prior to the state convention Nov. 9-11, Vickery said.

Most of the state's churches are presently establishing their 1988 budget plans and simultaneously considering their response to the campaign," he added.

Aubrey Boone, executive secretary for the Foundation, emphasized donor confidentiality will be maintained and every effort will be made to accommodate the donor's desires for benefiting future Baptist ministries with our young people of Mississippi.

Individual donors who are considering establishing trusts or creating bequests in their wills are encouraged to contact the Baptist Foundation office or the campaign office in the Baptist Building at 968-3800.

John Reed is an information specialist with the firm handling Mississippi Mission.

Joint Committee meeting called "fractious"

By Greg Warner & Marv Knox

WASHINGTON (BP) — Severing Southern Baptist ties with the Baptist Joint Committee on Public Affairs is the best thing for all involved, including the eight other Baptist groups that comprise the Washington-based agency, according to the chairman of the 18-member Southern Baptist contingent.

"I really do feel we have done the right thing," Sam Currin of Raleigh, N.C., told fellow members of the SBC Public Affairs Committee.

Currin and seven other members of the committee voted Oct. 6 to ask the Southern Baptist Convention to dissolve the 50-year relationship between the SBC and the Baptist Joint Committee on Public Affairs. Four Public Affairs Committee members voted against the action, five were not present for the meeting and one has resigned.

"Lord's hand"

"I think the Lord had his hand in this," Currin later told Baptist Press. "The other eight (BJC bodies) are going to be much happier."

Members of four of those bodies disagreed with Currin's prediction, however, saying the departure of Southern Baptists would be tragic, disappointing, and damaging to the work of the BJC.

The vote to sever SBC ties followed a two-day meeting of the BJC in which repeated initiatives from Southern Baptists on the committee were defeated by the full board.

"I got a message they really do not want us," Currin told Baptist Press. "The meeting was so fractious, I did not even feel comfortable (with the other members) during the break times."

"The Public Affairs Committee felt that it really had no choice in the matter," he said. "The Southern Baptist members of the Joint Committee clearly perceived that their views and their trusteeship on the Joint Commit-

tee were not welcomed by the other eight member bodies."

"This has nothing to do with being welcome," said John Binder, executive director of the North American Baptist Convention. Southern Baptist members were welcomed by the BJC, Binder said but created tension by trying to run "roughshod" over other committee members.

"I presume they had made their decision (to disassociate) before they came and were just trying to justify it," said Warren Magnuson of Aitkin, Minn., and a representative from the Baptist General Conference.

In recent years, disagreement among Southern Baptists over the work of the Baptist Joint Committee has brought calls from some — including members of the Public Affairs Committee — for withdrawal of SBC funding from the agency and establishment of an SBC-only public affairs organization.

"This vote by the Public Affairs Committee is going to relieve a major source of tension in the SBC," Currin predicted. "Establishing a separate public affairs agency will give us better representation and will remove us and remove our convention from all controversy associated with the Baptist Joint Committee."

Lloyd Elder, a Public Affairs Committee member and president of the Southern Baptist Sunday School Board, said severing ties with the BJC negates Southern Baptists' renewed commitment to cooperate with other Baptists on the Baptist Joint Committee.

When messengers to the 1987 Southern Baptist Convention approved a restructuring plan for the SBC Public Affairs Committee, Elder said, they "knowingly voted" to continue the relationship of "jointness" with the BJC.

"If we take this action, we will begin to hear more and more from the total constituency of Southern Baptists,"

Elder told Public Affairs Committee members.

"50 years"

Arguing for defeat of the motion, Elder asked the committee not to let the turmoil of the two-day BJC meeting overshadow the 50-year relationship between the BJC and Southern Baptists. "Don't make a decision that goes against 50 years of jointness because of perceived disagreements today," he said.

Several members of the Public Affairs Committee said jointness is not possible, however, when they are not permitted a greater role in BJC decisions. During its meeting Oct. 6, the BJC denied Public Affairs Committee requests for more involvement in the BJC budgeting process, a separate evaluation of staff members and copies of staff correspondence and expense accounts.

"It is a question of accountability when they say we can't have all the information we request," said Albert Lee Smith of Birmingham, Ala., who made the motion to sever ties with the Baptist Joint Committee. "Southern Baptists are giving a pretty sizable amount of money (to the BJC), and it is important to have accountability."

"If surrender of accountability is the price of continued jointness, then the price is too high," agreed Richard Land of Dallas. "The only satisfactory accountability is accountability to trustees solely elected by the Southern Baptist Convention."

J.I. Ginnings of Wichita Falls, Texas, a Public Affairs Committee member who opposed the motion to disassociate, said progress made toward the Public Affairs Committee's goals — such as the BJC's agreement to conduct its own staff evaluation with representation from the Public Affairs Committee — indicated jointness would work.

While Ginnings earlier this year supported establishing a separate

SBC agency in Washington, he said he changed his mind after seeing how effective the Public Affairs Committee could be on its own. "Underpinning all of this was my conviction that the (Southern Baptist) Convention wants us to remain tied to the Joint Committee," he added.

Jointness was working "as far as we were concerned," Currin said, "but we did not realize that by strengthening the Southern Baptist contingent on the Joint Committee we would engender a negative reaction from other member bodies." The expanded role of the newly constituted Public Affairs Committee produced a "backlash" from other leaders, he said.

William Cober, associate general secretary of the American Baptist Churches, U.S.A., disagreed: "I think the (Southern Baptist) group had already determined they were not in harmony with the historic activities of the Baptist Joint Committee. Several of them told me if they could not evaluate the staff and programs on their own, they did not see any way they could cooperate."

"They really have harmed our Christian witness and ought to be held accountable for their precipitous actions," Cober added.

Several of the non-SBC members of the Baptist Joint Committee said even if Southern Baptists withdraw their financial support, the agency will continue by seeking funding from other sources. "But we would lose the jointness even if the funds came," said Magnuson. "We've been immeasurably blessed by the Southern Baptists over the years. We need them. We want them."

Binder, who said he was unsure if the BJC "could or should continue," said he would suggest a meeting between members of the Public Affairs Committee and the larger BJC to try to resolve differences.

BJC Executive Director James Dunn predicted the agency can con-

tinue its work in Washington by relying on financial support from individual Southern Baptist churches, associations, and state conventions.

If instead the Public Affairs Committee stays in the coalition and forces the BJC to depart from its "historic agenda . . . as a champion of church-state separation," Dunn said, the BJC staff would resign and eventually the other Baptist bodies would "disassociate" themselves from the Southern Baptist Convention.

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WELCOME TO THE CONGREGATIONAL SOUND OF THE 21ST CENTURY WITH A TRIBUTE TO FANNY J. CROSBY

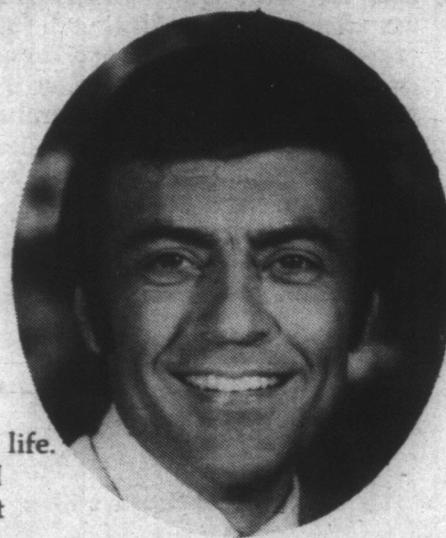
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She wrote for many composers, but William H. Doane was the man who set so many of her poems to music. In 1868, Mr. Doane came to her requesting that she write a hymn on the subject of being safe with Jesus. While he waited Miss Crosby wrote a complete poem in less than half an hour. This poem became her first nationally successful song "Safe In the Arms of Jesus." Even today this lady's song titles read like a hit parade of religious music. Tillit S. Teddie called her third verse of "Rescue the Perishing" the best verse ever written. Although she did not begin her hymn writing career until after the age of forty, she produced more than eight thousand hymns. Miss Crosby passed away on February 12, 1915. William H. Doane died on December 24th of the same year.

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- ALL THE WAY MY SAVIOR LEADS ME
- A WONDERFUL SAVIOR
- JESUS IS TENDERLY CALLING
- I AM THINE, OH LORD
- HIDE ME, OH MY SAVIOR
- JESUS, KEEP ME NEAR THE CROSS
- TO THE WORK
- RESCUE THE PERISHING
- TO GOD BE THE GLORY
- CLOSE TO THEE
- PASS ME NOT
- HOLD THOU MY HAND
- TAKE THE WORLD, BUT GIVE ME JESUS



- I SHALL KNOW HIM
- REDEEMED
- WILL YOU COME?
- 'TIS THE BLESSED HOUR OF PRAYER
- WILL JESUS FIND US WATCHING?
- PRAISE HIM! PRAISE HIM!
- TELL ME THE STORY OF JESUS
- THOUGH YOUR SINS BE AS SCARLET
- SAFE IN THE ARMS OF JESUS
- THE HALF I CANNOT TELL
- SAVIOR, MORE THAN LIFE TO ME
- WELCOME FOR ME
- SPEED AWAY
- SOMEDAY THE SILVER CORD WILL BREAK

TENNESSEE ERNIE FORD

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December 28

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- WONDERFUL WORDS OF LIFE
- SONG OF WONDERFUL LOVE
(Wonderful, Wonderful)
- EVERY CLOUD HAS A SILVER LINING
- WE HAVE AN ANCHOR
- AM I NEARER TO HEAVEN TODAY

- WILL THERE BE ANY STARS
- FROM THE CROSS TO THE CROWN
- I'LL LIVE IN GLORY
- I'LL LIVE ON
- UPON THE BANKS OF JORDAN STOOD
(All Parts Sung By Ray Walker.)
- THERE IS A FOUNTAIN

- GLORY FOR ME
- BECAUSE HE LIVES
- JESUS IS ALL THE WORLD TO ME
- WHERE THE ROSES NEVER FADE
- SURELY GOODNESS AND MERCY
- HEAVEN
- WHISPERING HOPE

"It Is No Secret What God Can Do"

- IT IS NO SECRET WHAT GOD CAN DO
- THERE IS A BALM IN GILEAD
- TAKE MY HAND PRECIOUS LORD
- WHEN THE SAINTS GO MARCHING IN
- I WANT TO KNOW
- BECAUSE HE LIVES

- AMAZING GRACE
- HE SET ME FREE
- BATTLE HYMN OF THE REPUBLIC
- THIS OLD HOUSE
- PEACE IN THE VALLEY
- HOW GREAT THOU ART

- WHERE COULD I GO?
- JUST A CLOSER WALK WITH THEE
- HE'LL UNDERSTAND AND SAY
"WELL DONE"
- PRECIOUS MEMORIES
- WILL THE CIRCLE BE UNBROKEN

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Faces And Places

by anne washburn mc williams

The Rileys of Duck Hill

"Sometimes I think pews are running out of my ears!" jokes Curtis Riley of Duck Hill. He and his helpers have built 200 pews for four mission chapels in the El Progreso area of Honduras.

Besides that, Mr. Riley has built pulpits and benches and tables — little, big, and medium-sized — for those chapels. Last March he and his wife, Jewel, made their ninth mission trip to Honduras in as many years. A carpenter who specializes in cabinet-making, he directed in the building of 60 pews then.

For the past four years, the Rileys, members of Duck Hill Baptist Church, have joined teams to Honduras led by Nolan Houston, Carroll-Montgomery director of missions. These teams have worked with Stanley and Glenna Stamps, Southern Baptist missionaries from Mississippi.

In addition, the Rileys have traveled four times with the associational teams to West Virginia, to do home missions projects. Five years straight they traveled to Honduras with dental-medical teams who aided in the work of the late Charlie Herrington. Mr. Riley built cabinets in the Herringtons' kitchen.

Until ten years ago, this talented builder was a dairy farmer with 500 acres, about four or five miles from Duck Hill. Then he retired and sold his land, keeping his house and only a few acres. The next year he and his wife toured the Holy Land. Every year since, they have made one or more mission trips.

How did this "second career" begin for them? She answered, "All my life I had heard of professional people going on mission trips — doctors, nurses, teachers. But I was not such a professional. I said, 'Lord, I would like for you to use me if there is anything I can do."

Soon after that, Wayne Hamilton of



Curtis and Jewel Riley stand beside the carved mahogany serving cart they bought in Honduras. The shelf on the wall behind them is one of many such items he has built of wood for their house, from potato bin to duck-shaped magazine holders to heart-shaped tables.

Duck Hill was planning to lead a medical-dental mission and said to them, "We need you on this trip."

"But I don't know how to dose medicine," Jewel told him.

"You know how to cook, don't you?"

"Yes!" She knew she had done lots of that, for five children and 15 grandchildren.

"And we need a carpenter on this trip to Honduras."

They went, and kept going back. They have paid their own way each time except last year, when the association and individual friends paid their way, because their specialized skills were so badly needed. Curtis has been overseer of all the church furniture building in the El Progreso area. Though a few other women have gone to help with the cooking, Jewel has usually been the chief cook for the teams of 15 to 20 men.

While most of the workers slept on

bunks or bedrolls in churches, these two have stayed in various places — once on a banana plantation and twice at the Stamps' house. Last March, Glenna was not home during their visit, so Jewel had to communicate with the Spanish-speaking maid by signs. Beforehand, she and Glenna had planned by mail the meal preparation process. Jewel planned the menus and shopped for many of the groceries in Mississippi, since they would be cheaper here. ("The men needed their usual Mississippi home-cooked meals to keep up their strength for the carpentry.") She sent to Glenna a list of the menus and a list of what she would bring; Glenna then checked to see what would be available there.

"We could get fresh fruits and vegetables there," Jewel said. "Women came around with vegetables — cauliflower, tomatoes, butterbeans — in baskets on their heads. They'd knock on the door and ask, 'Do you need any vegetables?' Since they were competitors, I bought from several."

This Duck Hill couple celebrated their golden wedding anniversary this year. Curtis Riley, Mississippi native, married Jewel O'Brian of Arkansas on August 30, 1937.

Their five children, three daughters and two sons — live in Duck Hill, Grenada, Birmingham, Atlanta, and Gulfport. One son-in-law is minister of music at Irondale Baptist Church at Birmingham. One son, Randy, is minister of education at First Baptist Church, Gulfport.

The road to their house leads over a railroad track, down a gravel road, across a quaint narrow bridge that spans a creek, through the woods, past a cotton field, and up a hill. But other roads have led them many miles, as they have reached out in love to follow Christ's command, "Go ye."



Curtis Riley, carpenter and cabinetmaker, begins a wood-work project in his garage workshop.



Jewel Riley, cook for many volunteer mission teams, peeks in the oven in her Duck Hill kitchen.

MC will honor Myers with Order of Golden Arrow

CLINTON — Lewis I. Myers Jr., a 1954 graduate of Mississippi College and a longtime employee at the SAC Foreign Mission Board will be honored by the National Alumni Association on Homecoming Weekend with the Order of the Golden Arrow Award.

The award is reserved for those who excell in their chosen profession and display a continued loyalty to Mississippi College. The presentation will be made during the Awards Luncheon set for Saturday, Oct. 24, in the A. E. Wood Coliseum.

A native of Chalybeate, Miss., and reared in Skene, where he graduated from high school in 1950, he earned a bachelor of arts degree in sociology from Mississippi College in 1954. Lewis was active in campus activities and a member of the Choctaw basketball team. He served as pastor of several churches in the state while attending the college. He is also a graduate of Southern Seminary.

Mississippi College conferred upon him the honorary doctor of divinity degree at its spring commencement

in 1986.

He was appointed as a Southern Baptist missionary by the Foreign Mission Board in 1960 while serving as the pastor of First Church, Sumner. His assignment was in publications ministry and evangelism in Saigon, Vietnam.

For ten years Myers served in general evangelism in the northern provinces while living in Danang. He and his wife, Toni, also a Mississippi College graduate, were on furlough when Southern Baptist missionaries were forced to evacuate as Vietnam fell to communism in the spring of 1975.

Myers became a consultant for Vietnamese ministry with the Home Mission Board and remained in that position until 1977.

He has served in a number of capacities with the Foreign Mission Board, including associate to the Director of the FMB's new Cooperative Services International Office where he leads Southern Baptists in responding to professional and social service opportunities in China.

Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Claiming the West

Editor:

The article in the Sept. 17 edition of the **Baptist Record** on Christian colleges converting the West would be great ideally, but practically more needs to be done.

As I think back over my college days at William Carey College, it was mainly through my experiences with the BSU that I got involved in the Christian side of my college days. It was at a state BSU meeting when Dr. Baker J. Cauthen was speaking that I accepted the call of God into a church vocation.

I don't fully accept Denton Lotz' statement: "The West will only be converted when Christian colleges are converted and can give the intellectual, philosophical, and spiritual basis for a new revival of learning and commitment to Jesus Christ." We must penetrate our world from more than the vantage point of the Christian college, especially if our faculty and students are not being led to get involved in teaching and experiencing the sharing of Jesus Christ with the world on and off the campus.

The vantage point I am thinking about is through the BSU in the state as well as the private Baptist colleges. I am convinced that more leaders, time, and money need to be given to the support of the BSU units as bases for reaching the campuses and share in reaching the outside world for Jesus. The BSU could then train more students to be summer missionaries on a larger scale than being done now.

I would like to send my youngest son, who has just surrendered to be a youth minister, to one of our Baptist colleges because I keep reading that is the place to go for quality training in a Christian environment. But because of the high costs of the tuition on our Baptist college campuses, I am not able to send him. He is now going to Holmes Junior College and then possibly on to Mississippi State and wants very much to get involved in BSU to gain fellowship and practical experiences for his future calling to serve God in and through the local church.

David Hulsey
Kosciusko

Retired and appreciative

Editor:

I am now retired and would like to express appreciation and gratitude to Mississippi Baptist Convention leaders, directors of associational missions, pastors, deacons, and all other friends throughout Mississippi who have been helpful and supportive to me in the ministry to which God called me. If I accomplished anything at all during these 36 years, it was because God was allowed to work through their lives.

In retirement I live at Route 2, Box 336, Batesville, MS. If I can be of help to anyone, I can be reached by calling 563-4792. Please keep me on your prayer list.

G. Jolley
Batesville

Carterville arranges heart surgery for young woman from Honduras

By Anne McWilliams

A young Honduran woman had heart surgery in Mississippi on October 1, thanks to a Mississippi Baptist church, a Catholic hospital in Jackson, and a Jackson surgeon.

Magda Rosibel Jerezano, 22, from Trinidad Santa Barbara, Honduras, had a valve replacement in her heart. Dr. Henry Tyler did the surgery at St. Dominic's Hospital.

Carterville Baptist Church of Petal, under leadership of the pastor, Leland Hogan, coordinated this project. The church has in past sponsored many medical-dental missions to Honduras. Earlier this year, the church aided in the process of bringing William Cader to Mississippi to have an operation at Mississippi Baptist Medical Center on his spine. Cader is doing well now.

In the same way as with Cader at Baptist hospital, Hogan talked with St. Dominic's and the doctor about their giving their services, and they agreed to do so. The Honduran government sent a nurse, Andrea Calderon, with the patient to the U.S.

Since Magda Rosibel doesn't speak

English, Bill and Opal Ferrell acted as interpreters, talking with doctors and nurses for her when needed. They are former missionaries to Argentina and he is pastor of the Spanish-speaking congregation at Broadmoor, Jackson.

A week after the operation, the young woman left the hospital to go to Petal, to stay in homes of Carterville members during recuperation, probably four to six weeks. On Oct. 7, she was sitting up in a chair and said she felt fine.

Magda Rosibel, one of a family of six children, is married to an accountant and has a son, Gerardo, age 2½. While she is in Mississippi, her son is staying with her husband and her mother.

She said that when she was 10 years old she had rheumatic fever. Doctors treated her for that for about seven years, and she was doing very well. Then after her baby was born, she began to get sick again. Since last year in July she had grown weaker and weaker; she could not bend over, and could scarcely walk. She could on-

ly hold her little boy by sitting down and holding him on her lap. Now the doctor has told her she can expect to live a basically normal life.

"Yes, I miss my husband and my little boy," she said, "but in a little while I can go back to them." And in a much better condition than when she left.

She said that she is a Catholic and attends the Catholic church in Trinidad Santa Barbara. "This hospital is very good to me. And I like Mississippi. It is even more beautiful, and better, than at home."

Pastor Hogan stated that the church plans to continue similar medical aid projects in future. "But we are limited in the number we can choose. We pick life-sustaining situations," he explained.



Magda Rosibel Jerezano, and Dr. Henry Tyler, surgeon who operated on her heart, look at a map of Honduras.



Bill Ferrell, center, pastor of Broadmoor, Jackson's Spanish congregation, interprets for Magda Rosibel Jerezano, right, patient in St. Dominic's Hospital, Jackson, from Honduras. Esther Garcia, left, of Jackson, member of the Spanish-speaking congregation, delivers a magazine printed in Spanish.

Staff Changes

Harvey Webb has been called as pastor of First Church, Canton, effective Nov. 1. He is a graduate of Mississippi College and received his master's and doctorate of ministry degree from New Orleans Seminary.

Webb goes to Canton from First Church of Jacksonville, Ark. His former pastorates include First Church, Boyle.

He was ordained by Calvary Church, Jackson. Webb and his wife, Ann, have one daughter, Melanie.

Gregory Barker has accepted a call as pastor of East Salem Church,

Greene County. He and his wife, Kathy, have two daughters, Hope and Heather, and a son, Heath.

David Sartin, a native of Lambert, has accepted the call as pastor at First Church, Rosedale, effective Oct.

25. Sartin holds a degree in speech education from Delta State University and a master of divinity degree from New Orleans Seminary. He has served the past five years as minister of education and activities at First Church, Wiggins. He is married to the former Lisa Patton of Vidalia, La. and they have one child, Tamra, three years of age.

Sartin

such actions should not be a part of the atmosphere of the Mississippi Baptist Convention. We will meet to consider concerns of the Mississippi Baptist Convention only.

May we have a spiritual and harmonious convention. May we listen to and understand the leadership of the Lord as we meet to decide what to do about his business.

If we don't, there is absolutely no point in having a convention.

The two conventions

(Continued from page 2)

All of those entities were Southern Baptist, however, and there was no involvement of the Mississippi Baptist Convention.

It is the Mississippi Baptist Convention that meets in 2½ weeks. While the actions described are of concern to Mississippi Baptists personally, they have no bearing at all on the Mississippi Baptist Convention. The tension and anxiety that comes from

Dan Hall leaves us

(Continued from page 2)

was here when I came had been here forever and would be here forever. It cannot be that way, of course.

There is sadness in that Dan will be



Taking a closer look . . .

(Continued from page 2)

the Lord. Maybe you can work through your church. Instead of a Halloween party, have a fun night with games, refreshments, and perhaps a film. Kids won't care how the room is decorated as long as the food is good and plentiful. Perhaps you could have a clown night, where everybody comes dressed in clown costumes. Or you could have an old fashioned night, or zoo night with all sorts of animals.

If your church or Sunday School won't cooperate, do it yourself. Invite

friends in for an informal evening or let your teens host a slumber party.

Perhaps you could decorate your home, but avoid Halloween symbols. An arrangement of fall fruit and leaves is as colorful and attractive as a jack-o-lantern. You can easily substitute fall decorations.

If you feel you must hand out candy to children when they come to your door, give them a gospel tract along with the candy. There are tracts on Halloween.

Charles Welch is minister of youth at Hillcrest Church, Jackson.

Mississippi Baptist activities

- Oct. 25 High Attendance Day in Sunday School (SS Emphasis)
- Oct. 26-27 Youth Ministries Conference; Lake Tiak O'Khata, Louisville; 1:30 p.m. 26th-1 p.m., 27th (CAPM)
- Oct. 26-30 MasterLife/MasterBuilder; Gulfshore Assembly; 6 p.m., 26th-30th (CT)
- Oct. 30-31 Key Leader Seminar; Baptist Building; Noon, 30th-2 p.m., 31st (CoMi)

BWA Women's Department names director

WASHINGTON (BP) — Elizabeth (Beth) Hayworth-MacClaren of McLean, Va., has been named executive director of the Baptist World Alliance women's department.

MacClaren, 63, has been minister of outreach and adult education at McLean Baptist Church since 1979. She will assume her new post Nov. 2, the date for this year's observance of Baptist Women's Day of Prayer.

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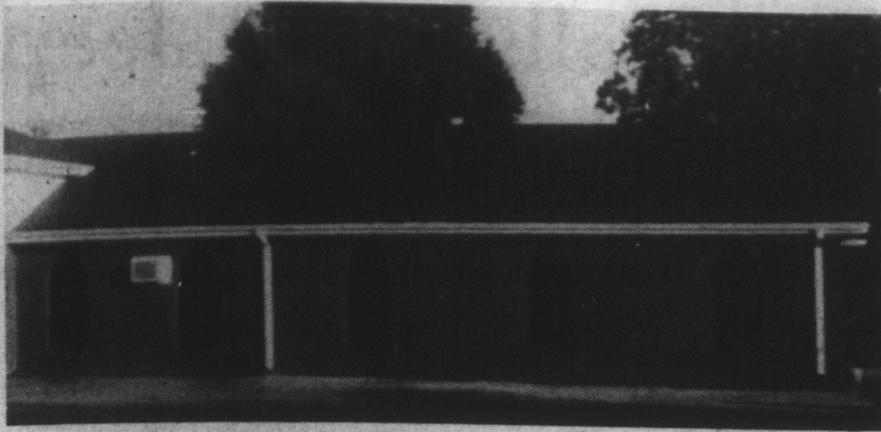
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Central Church, Golden, has recently completed a new addition to its building. The addition is 36' by 36' containing six classrooms. A drive-through patio was added to the west entrance of the building. Other renovation was done to the existing building, repainting the walls and remodeling the offices. Total cost of this addition was \$42,970. Ralph Culp is pastor.

Just for the Record

Pearson Church, Pearl, will hold its Fantastic Fall Fellowship, Oct. 24, 9 a.m. to 4 p.m. The festival of Christian fellowship will include face painting for children, balloons, clowns, crafts, and a flea market. Lunch will be available.

Maybank Church, Hattiesburg will dedicate its new sanctuary, Nov. 1, at 1:30 p.m. Bill Mitchell, pastor, Union Church, Seminary, will bring the dedicatory message. Van C. Windham is pastor.

Woodland Hills Church in Jackson, has set an attendance goal of 700 for Sunday School on Miracle Day, Nov. 1. Preparations for the event began Oct. 4, with each week leading up to Miracle Day focused on specific age groups.

The object of Miracle Day is to sign up as many Sunday School prospects as possible. Activities on Miracle Day

begin with an 8 a.m. prayer meeting in the sanctuary followed by Sunday School at 9:30, the worship service at 10:45 and a banquet at 6 p.m. in the activities building. Bill L. Fuller is pastor.

The Lyrique Bells of Alta Woods, Jackson, a handbell group, and The Chapel Bells of First Church, Starkville, will be in concert on Sunday, Oct. 25, at 7 p.m. at First Church, Starkville, and on Sunday, Nov. 1, at 6 p.m. at Alta Woods, Jackson. The choirs will be performing individual as well as combined selections.

Wheeler Grove Church, Alcorn County dedicated a new sanctuary that seats 1,000 people on Oct. 4. Sunday School attendance was 771 with approximately 1,100 for morning worship. Kara Blackard is pastor.

Names in the News



Two ladies at Wheeler Church, Wheeler, that have completed a remarkable record in Sunday School are Mrs. Bessie Arnold and Mrs. Martha Ruth Martin. Mrs. Arnold (left) was awarded a perfect attendance pin for 31 years. Mrs. Martin has recently completed 54 years as a Sunday School teacher. They are pictured with Roy Marshall, pastor (left), and Bill Fleming, Sunday School director for the past year.

Shelton Church, Moselle, honored its pastor of more than six years, G. W. Smith and Mrs. Smith, with a reception for his retirement Sept. 27.

The couple was presented a silver tray engraved with the church's name and the beginning and ending dates of his pastorate. The Baptist Women presented Mrs. Smith with an engraved Bible.

They are residing in their home at Bogue Chitto.

On Oct. 4, Smith accepted a call from Locust Street Church, McComb, as interim pastor.

ALBUQUERQUE, N.M. (BP) — R. Y. Bradford, 80, former executive director of the Baptist Convention of New Mexico died here Oct. 9.

Bradford was executive secretary-treasurer of the Baptist Convention of New Mexico from October 1967 to December 1974. During his tenure, the title was changed to executive director.

Ralph Culp received the doctor of ministry degree during recent graduation exercises at Southern Baptist Center for Biblical Studies in Jacksonville, Fla., Charles Williams, president.

Culp is pastor of Central Church in Golden. He is married to the former Lily Ward of Grenada, and they have one son, Michael, who is in the seventh grade at Belmont High School. Mr. and Mrs. Monroe Culp of Tishomingo are his parents.

It's all a matter of timing, telling, selling, acting, being, seeing, teaching, preaching . . . HOPING AND COPING . . . — Tex McPherson, Dallas, Tex.

Revival Dates

Colonial Heights, Jackson: Oct. 25-28; guest evangelist, Bill Stafford; guest music evangelist, Steve White; Sunday services, 9:30 and 10:45 a.m. and 7 p.m.; weekday services, 12:15 and 7 p.m.

Lowrey Memorial, Blue Mountain: Oct. 25-28; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 11:45 a.m. and 7 p.m.; Monday night is "College Night;" Barry Corbett, pastor, Pelahatchie, guest preacher; Matt Buckles, pastor.

Pleasant Hill, New Hebron: Oct. 23 and 24, 7:30 p.m.; homecoming, Oct. 25, 11 a.m., followed by lunch in fellowship hall; James Berch, evangelist; Charles Rodgers, pastor.

Popps Ferry, Biloxi: Oct. 25-30; Sunday, 11 a.m.; 7 nightly; Tommy Hight, evangelist; Len Bull, music; Don Snipes, pastor.

Forest Hill, Jackson: Oct. 25-28; Sunday, 11 a.m., 7 p.m.; Mon.-Wed., 7 p.m.; Guy Henderson, evangelist; Charles Gibson, music; Paul Jones, interim pastor.

Calvary, Petal: Nov. 1-4; Sunday at 11 a.m. and 7 p.m.; Mon.-Wed. at 7 p.m.; evangelist, Benny Creel from Madisonville, Tenn., music director, Ken James, Hattiesburg; Phil T. Harris, pastor.

Homecomings

First Church, Marks, Oct. 25; 80th anniversary celebration; John Daley, former pastor at the church, to preach at the morning service; dinner on the grounds; Ken Massey, pastor.

First, Marks: Oct. 25; 80th anniversary; service, 11 a.m., John Daley, preaching; dinner on the grounds; Kenneth W. Massey, pastor; Darryl and Rebecca Prater, minister of music and youth.

First, Runnelstown: Oct. 25; James E. Watts, guest speaker; Sunday School, 9:45 a.m., worship, 11 a.m., dinner in fellowship hall, noon, afternoon service following; the Telestials, Nashville, Tenn., bringing special music in morning and afternoon services; Henry Freeman, pastor.

Calvary, Petal: Oct. 25; Emmett Boone, former pastor, evangelist; dinner on the grounds.

Good Hope (Leake): Oct. 25; harvest day; Sunday School, 10 a.m., worship, 11 a.m.; dinner served in fellowship hall; Odell Tebo, pastor.

First, Clinton: Oct. 25; 135th anniversary; 8:30 a.m., worship at Provine Chapel at Mississippi College; 9:30, Sunday School; 11, worship in church sanctuary; noon, dinner on the ground around the college chapel; Russell McIntire, former FBC pastor, speaking; Tanner Riley, first full time minister of music, leading music; Bill Baker, pastor.

West Friendship, Tutwiler: Nov. 1; 10:30 a.m. lunch on the grounds, all day singing featuring The Jubilee Singers; Roy Clark, former pastor, guest speaker; Dan Stroud, pastor, pastor.

New Hope, Mt. Olive: Nov. 1; 11 a.m.; Miss Kim McGuffee, Miss Mississippi 1986, special guest, morning service; afternoon, the Zoe — Boys of Mt. Olive, special guests; dinner served; Jerry Warren, pastor.

Good humor is one of the best articles of dress one can wear in society. — Thackeray

It's all a matter of timing, telling, selling, acting, being, seeing, teaching, preaching . . . HOPING AND COPING . . . — Tex McPherson, Dallas, Tex.

David Cranford, Jackson pastor, dies at 73

David T. Cranford, 73, pastor of Southern Hills Baptist Church, Jackson, died Oct. 17, 1987, in Hinds General Hospital in Jackson. Services were 11 a.m., Oct. 19 at Southern Hills Church with burial in Lakewood Memorial Park.

He was a graduate of Central High School. He received a bachelor's degree from Mississippi College in 1937, a bachelor of theology in 1940 from Southern Seminary and a master's degree in theology in 1941. He was ordained in 1933.

While attending college, he served Franklin Church, Lula Church, Madison Church, and Bentonia Church. He later was pastor at Rosedale Church, Walnut Street Church and First, Church of Charleston First, Indianola, Canton.

He had served at Southern Hills Church since 1966. He helped to organize Wildwood Church in Clinton.

He was preceded in death by two daughters, Barbara Catherine Cranford and Mrs. Ann Marie Womack, and a granddaughter.

He is survived by his wife, Mrs. Catherine Williams Cranford; sisters, Mrs. Herman (Rachel) Milner of Jackson and Mrs. Howard (Lois) Mitchelltree of Park Forest, Ill; and two grandchildren.

Memorials may be made to Southern Hills Baptist Church.

Oak Grove (Yazoo) to celebrate 75th year

Oak Grove Church, Yazoo Association, will celebrate its 75th anniversary on Oct. 25. Sunday School will be at 10 a.m., services at 11 a.m., and dinner will be served on the grounds afterwards.

Arlis E. Smith and Clyde E. Pullen, former pastors; and Hal Selby, pastor, Ogden Church (Yazoo), who is from Oak Grove Church, will participate on the afternoon program. There will also be singing in the afternoon. Former pastors were asked to send memories of the past for the program.

David Ellis Donnell is pastor.

Nothing relieves and ventilates the mind like a resolution. — John Burroughs

Who dares nothing need hope for nothing . . . — Schiller

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"Except the Lord build the house, they labor in vain that build it . . . Psalm 127:1

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Cain's jealousy leads to murder of his brother, Abel

By Rex Yancey
Genesis 4:13-15, 25

After the fall, Adam knew his wife, or had sexual relations with her. From that experience, Eve conceived and in proper time gave birth to Cain. "Cain" means spear or sword. It could also mean one that is acquired. Eve is literally saying, "I have gotten a man from Yahweh." Life has been produced by the help of the Lord.

"Abel" means vanity or worthless thing. Two vocations are mentioned for the first time in this chapter. Cain was a farmer, and Abel was a sheepherder. Perhaps, these two started the feud between the farmers and sheepherders.

The Hebrew word for "offerings" is the same for both Cain and Abel. Cain brought the fruit of the ground which was garden products. Abel brought the firstling of his flock. Both of these men brought what they had and offered it to God. However, it is recorded in the book of Hebrews that Abel brought his offering by faith.



Yancey

BIBLE BOOK

These are theories to suggest that the reason God did not accept Cain's offering was because it was not a blood sacrifice. This theory produces excellent preaching material. However, God did accept grain for sacrifice in Old Testament times. Therefore, I don't think the problem was with the sacrifice. I think the problem was with the sacrificer.

We might even ask the question, "Why did they even sacrifice at all?" Up to this point there was no previous sacrifice as an act of worship. We can theorize that Adam taught his sons to give offerings to the Lord.

What we see with Cain's sacrifice is the folly of religious formality. One can go through the formality of worship without worshipping. Outward form does not make one acceptable before God. Acceptable worship comes from within a person. True faith is authenticated by works. Outward form must be the expression of inward desire and motivation. There ought to be in our worship a desire for reconciliation, prayer for

understanding, renewed friendships, consciousness of guilt, and a willingness to forgive and to make amends. The problem with Cain was not what he offered but how he offered it.

Anger is mentioned for the first time in verse 5. This rage was even noticed on the countenance of Cain. He was going around with his lips poked out. God spoke to Cain about his anger. He came to him in mercy. God gave him a chance to do well. He gave him a warning about what would happen if he did not do well.

"Sin crouches at the door ready to spring on you when you come out." This is the first word for sin in the Old Testament. The entreaty from God was for Cain to rule over this emotion and not to allow this emotion to rule over him. Whether he rules over this emotion or not depends upon his reaction. Notice sin's progressive nature and blinding power. God wanted Cain to "nip this emotion in the bud" before it came to a flower.

Cain did not listen to God. He killed his brother, Abel. Notice how sin is spreading like a cancer. It started with Eve, then Adam, then Cain. From one person, to a couple, to a fami-

ly, and ultimately sin will spread throughout the nation.

Abel was dead. But, God was still alive. God became Abel's "kinsman redeemer." He confronted Cain. "Where is your brother Abel?" "Am I to be a shepherd of that sheepherder?" Clyde Francisco said, "Jesus answered this question in the parable of the good Samaritan."

Cain found out that sin causes suffering. Suffering follows sin like night follows day. Cain was cursed from the ground. He was a fugitive and a wanderer. In verse 15 God holds out hope and the door of mercy is still open. It is foolish and idle to speculate as to what the sign was that was given to Cain.

In verse 26 the line of Yahweh worshippers is being picked up. Seth means "one appointed." He took the place of Abel. At this point, men began to call upon the name of the Lord. From this point on, there will be those who will love and serve God and those who reject him and live life for themselves. How often do we see this today, even in families? There are those who walk with God, and there are those who walk away from God.

Rex Yancey is pastor, First, Quitman.

Family fights: How does one handle them?

By Julian W. Fagan III
Genesis 25:19-34; 27:1-28:5

Few indeed are the families who do not experience feuds among their members. Some are between parent and child; some are sibling rivalries. Whichever, the results cause great pain in the family unit. Scripture and wisdom would instruct us that some of these struggles are inevitable. Esau and Jacob fought with each other in the womb before they were born. This confused their mother, and she

Fagan went to God to ask for an explanation. God told her that two nations were in her womb and that the older would serve the younger (Gen. 25:23). This would go against the tradition of Isaac and the law of primogeniture, which was reflected in the birthright.

The birthright provided that at least a double share of the father's property went to the firstborn at the father's death and that the younger sons would be subservient to the older. The blessing was related to the birthright and flowed inevitably from it. The blessing was an oral or deathbed bequest which had legal effect. Jacob had obtained the birthright from Esau through an oral oath which had legal effect

Jacob was ever the schemer, willing to bribe his brother in his weakness and deceive his father on his deathbed. He was a first rate conman. God was at work in all this, allowing it to

UNIFORM

(Gen. 25:33) as well as the blessing from his father. Having received the oath of Esau and the blessing of Isaac, Jacob was then the owner of the rights of the first son.

The favoritism and character of these family members helps us to understand what brought about some of the struggles in the family. Isaac loved Esau and Rebecca loved Jacob (Gen. 25:25). No doubt the boys were aware of the favoritism that existed in their parents. Isaac was apparently unable to see the true attitude of Esau toward his place in the line of Abraham and was going to bless him out of tradition instead of according to the plan of God. Rebecca stooped to deception by helping Jacob acquire the reality that God had said would come about. Esau was a hard worker and loved the outdoors, but evidently he was not a spiritually-minded man in that he married more than one wife who displeased his parents and later married another to try to please his folks (Gen. 26:34-35; 28:8-9).

Jacob was ever the schemer, willing to bribe his brother in his weakness and deceive his father on his deathbed. He was a first rate conman. God was at work in all this, allowing it to

happen because he knew the heart of Esau despised his birthright (Gen. 25:34). That birthright included the covenant promise God had given to Abraham. We find in the New Testament that Esau was in fact a godless man (Heb. 12:16). This story of a family struggle is permeated with the divine work of God who is able to accomplish his purpose in spite of the sinful humanity through whom he has chosen to work. God knew beforehand that Jacob would be the blessed one when he answered Isaac's prayer for children (Gen. 25:21).

Other insights are available to us as family members in this account. Some of the struggles we face seem to be built-in. Each of us develops our own personality. Some personalities in a family naturally conflict. This is a reality. The issue for us is how are we going to deal with the feuds that are going to occur in our families. First, parents should be cautious of favoritism even though it is a natural thing, perhaps, for a father to appreciate the athletic Esau more than the quiet Jacob who stayed at home (Gen. 25:27). Or, for a mother to favor the home — helper over the outdoorman. Favoritism causes problems to our children, and our favoritism may not be nearly as wise as God's plan.

Second, deception breaks relationships. We are not told what impact this had on the marriage, but it certainly put a strain on it. The

relationship between the sons was almost destroyed; Esau planned to kill his brother. Jacob was forced to flee to another country. Granted, God used the people and the circumstances, but look at the pain that was caused to these family members because of the way they treated one another.

Third, many adults can identify with having grown up with parents like Isaac and Rebecca. They feared God but were not perfect by any stretch of the imagination. Grown children should deal with their feelings toward their parents and resolve to build quality relationships with them as well as with their own children. The key to living in a family and in this world is the development of relationships that honor God and bring healing and love to our families.

Every Christian parent should want children; they are a blessing from God. We are going to make mistakes in rearing them. We will naturally appreciate some qualities in one that seem absent in others. However, our responsibility is to love and train them in the ways of God, not predetermine the usefulness they are to have in God's kingdom. They are all valuable to him. Let's teach them so and develop the relationships with each and all of them that can honor God and bring glory to him.

Julian Fagan is pastor, First, Pontotoc.

Living as children of God

By Al Finch
Galatians 3:29-4:11, 19

As children of God we belong to Christ (Gal. 3:29). This possession by Christ gives us an unusual status to be enjoyed. Abraham came to God by faith and we are, in faith, spiritual descendants of Abraham. As Abraham's descendants we are recipients of the promises of God to Abraham. We are heirs of the promise. Our inheritance is a gift, not something that we earned, by keeping laws and regulations. Salvation is the gift of God's grace, not a human achievement.

As heirs of God we have "come of age" (Gal. 4:1-5). A child until he is old enough to receive an inheritance would be subject to guardians responsible for his welfare. Under the guardians, sonship could not be given. The rightful heir was in status little more than a slave or non-inheritor. Restrictions existed! The believer



Finch

LIFE AND WORK

was restricted in his elementary spiritual truths. Limited by rules and regulations of the law the potential heir could not actually "come of age" until the "time appointed of the father" (Gal. 4:1-3).

When the appointed time came the heir enjoys the freedom of Sonship. His time potential is realized. "In the fulness of the time" refers to the purpose of God in Christ or the incarnation. All history had been preparing for this moment . . . A peace existed in the world called the "Pax Romana" . . . A common language was spoken, Greek . . . Jewish people had been scattered all over the known world forming cells to receive this truth predicted in their religious heritage . . . Morally and religiously there were deep seated longings for a fresh relation to the Divine.

Into this kind of world God chose to intervene. At a time which the Father set he sent his Son into our human situation. He was "born of

woman," enduring all the limitations and frustrations of the world's systems ("made under the law"). In essence he was not enslaved by the world's systems but he encountered them. He who "knew no sin" became "sin for us" that we might know God's righteousness (II Cor. 5:21).

The purpose of this intervention was the full realization of Sonship by the redeemed. Under Roman law provision was made for a slave to be legally a son and an heir. The procedure of adoption was so complete that the adoption was literally a son. In Gal. 4:6 the intimacy of the relationship is underscored. By the Spirit of his Son we cry "Abba, Father." "Abba" was the term used for father around the doorstep. It speaks of the amazing intimacy which exists between the believer and God, the Father. This same spirit of closeness is stated in Romans 8:14-16.

The believer has "come of age" by faith and is a son receiving all the promises of God as an heir. God's promises are fulfilled in faith not in the works of man or the law.

In Gal. 3:8-10 Paul states the continuing freedom (coming of age) of the faithful. They know God, or better still are known of God, in a faith relationship. Why should there be a forfeiture of the freedom of Sonship, a return to bondage? Paul must have feared that some were returning to the law as a means of continuing their relationship to God. Observance of the law ("days and months and times and years") was a return to the "weak and beggarly elements" of the world's systems, from which Christ had freed (redeemed) them. The believer is free to live as a Son without guardians.

In Gal. 4:11, 19 the concern for the continuation of freedom is graphically stated. Paul did not want his labor in the proclamation of this freedom to be fruitless. So intense was his desire for the Sons of God to realize this freedom that he refers to it as birth pangs. What intensity! Christ being "formed" in us is assisted by the efforts of others, as Paul was assisting the Galatians.

Al Finch is pastor, First, Greenwood.

Baptist Record

Missionaries want to build houses for victims of Bangladesh floods

By Erich Bridges

DHAKA, Bangladesh (BP) — The worst flooding in 40 years has submerged much of Bangladesh, and Southern Baptist missionaries want to build or repair as many as 1,500 houses for victims left homeless by the disaster.

The Southern Baptist Foreign Mission Board released nearly \$381,000 in hunger and general relief funds for the project Oct. 2. Another \$250,000 likely will be sent in upcoming months.

Most of the money will pay for construction and repair materials for the houses and a food-for-work arrangement that will feed hungry and homeless flood victims while they build homes for their families. The Bangladesh missionaries estimate 500 houses can be built at about \$500 each and another 500 repaired with the funds already released.

The relief also will provide for food, seed, livestock vaccines, fertilizer, school and road repairs, and 30 tube wells in areas where flooding has destroyed clean water sources.

The missionaries will work primarily in the flooded western districts of Gopalganj and Madaripur and in the Comilla district, which is southeast of the capital city of Dhaka.

"The government approached the (Southern Baptist) mission about rendering some kind of help," reported missionary R T Buckley of Picayune, Miss. "Our missionaries will work with local government officials in determining the recipients of those houses and other programs we might be involved in."

Buckley said 51 of more than 60 districts in the nation had been declared disaster areas. Hundreds of thousands of people are living in the open on roadsides and high ground in badly flooded areas.

Record rainfall and heavy runoff from melting snow in the Himalayas touched off the floods beginning in late July. Since then, the government estimates more than 1,200 people have died from drowning or disease.

Opposition leaders claim thousands more have died from hunger. Government officials told the Associated Press more than 27 million people have been affected by the floods. They estimate more than 1 million homes have been destroyed or washed away and another 1.3 million damaged.

Damage to crops, homes, livestock, and roads is estimated at \$1.3 billion. "Standing rice crops that could have been harvested within three or four

weeks were washed away, completely destroyed. Some new rice had been planted, and that too was washed away," Buckley explained. "But the food shortage that is expected will not become a reality until the end of this year or the first of next year."

Buckley, a veteran of two decades in poverty-stricken Bangladesh, said the disaster has produced "a lot of frustration" for missionaries.

"It's hard to live in a country like this and be constantly confronted with the physical needs of the people without being affected," he admitted. "It's tough, brother."

But the government knows Southern Baptists will respond in a crisis, he added, recalling missionary relief efforts following the tidal wave that killed some 300,000 people in 1970 and the civil war of 1971.

"Because of the record we have in caring for people, I think they have felt free to call us," he said.

Buckley said many Baptist churches and families have been hurt by the flooding. The Bangladesh Baptist Fellowship immediately began providing relief to victims after the floods began.

Erich Bridges writes for the FMB.

Devotional

May I invite you into my memories?

By Billie Buckley

(This is a personal love letter written to a special group of young adults whom I had taught in Sunday School. My hope is that you will be reminded to think about and encourage those people in your lives who have touched you and you have grown.)



Buckley

I count it all joy because:

You thought I wuz smarter than I wuz.

So I wuz.

You affirmed me in so many ways — so many times.

You were not too sophisticated to show me or tell me that you loved me.

You listened to me. Never did I take this lightly. I relied on God to use my word to meet your needs.

You cried with me and respected my reasons for sorrow.

You allowed me to hurt with you.

You laughed with me.

You touched me and I grew.

You set an example that challenged me to reach out to others.

You never gave up on me.

You forgot my mistakes and remembered my strengths.

You cared for each other and for me.

You prayed with me and for me.

You survived my lessons.

You were patient with me.

You brought gladness into my life.

You allowed me to take pleasure in you.

You overlooked my weariness, my dullness, my times of fatigue.

You allowed me to be me and never expected me to "role play."

You became my friend.

You accepted my doubts, my honesty, my "wants."

You respected my needs.

You disagreed with me and never let me use slick religious phrases.

You fed me! Coconut pies, pecan pies, peanut butter treats, chili suppers, Mexican madness.

You survived my "change points" — midlife crisis, empty nest.

You made me feel that our personal relationship was important.

You gave me permission to teach the great truths of God even when I failed to follow them.

You listened patiently to my saying over and over — pray for your children, and read your Bible.

You knew my Savior and my God.

You did not give me what I deserved.

You gave me what I needed and that was yourself.

As always,
Billie

Billie Buckley, resident of Petal, is wife of the pastor, Petal-Harvey Church.

A word becomes best when it joins a sentence

A Christian is to worldwide ministries as a word is to sentences and paragraphs. One Christian is important; but as a word is, he is most effective when he is engaged in cooperative endeavors with others. A word becomes its best self when it is combined with other words to produce sentences and paragraphs to convey thoughts and feelings.

Christianity is a personal religion, but it is not a private religion! Private religion is self-centered. Our Lord precisely taught that we must "deny self" to follow him (Luke 9:23). The solitary Christian and the solitary church betray their nature and the faith which they profess.

The Cooperative Program affords the individual Christian an opportunity to join other Chris-

tians around the world in the proclamation of the gospel of Christ. No solitary confinement for the Christian whose church gives to world missions through the Cooperative Program.

As the church gives through the Cooperative Program members are reminded that their church is linked with other churches in the same cause. When God created, he created the whole world (Gen. 1:1). When God loved he loved the whole world (John 3:16). When Christ died, he died for the whole world (Isa. 53:6). When Christ commissioned his church, he sent them all into the whole world (Matt. 29:19-20).

When a church gives to mission causes through the Cooperative Program, it gives to the whole world.

Three Baptist churches are damaged in quake

By Cameron Crabtree

WHITTIER, Calif. (BP) — Three Southern Baptist churches sustained extensive damage following an earthquake and a series of aftershocks that rocked the central Los Angeles area in early October.

One building at El Monte Calvary Church complex will be "condemned as unsafe" according to L.G. Chaddick, associate director of Christian social ministries for the Southern Baptist General Convention of California.

Two other Los Angeles churches, El Camino Truth and Life and Primera Iglesia Bautista del Sur, also received "extensive damage," Chaddick said.

Most of the damage occurred in sub-standard housing areas occupied by many Mexican and Latin American immigrants, and refugees, Chaddick said. Many of them are too fearful to go back into their homes but because they are residing in the country illegally and won't talk to city or relief officials, he added. As a result, "tent cities" are rising up all over east and central Los Angeles in parks and other open areas, Chaddick said.

Chaddick, also a Red Cross official, has worked to coordinate a bilingual

volunteer team to go in and talk with the immigrants in order to assess their needs and help them back into their homes. That has been complicated, however, as city inspectors have condemned many of their apartment buildings and homes, Chaddick said.

Relief assistance in ministry strategies were discussed during a meeting of about 20 ministers Monday at Pico Rivera First Bilingual Baptist Church.

Such meetings are necessary, Chaddick said, because unknown and isolated pockets of affected areas have made damage estimates difficult.

The Southern Baptist Home Mission Board has allocated \$5,000 to Chaddick for relief assistance.

Baptist Record

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